7: Gulick E-5 (1952) 1955 ME1 Lebanon ME1

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shown in the table above are found in other parts of the Middle East but three indigenous sects need mention here: the Druzes, who are a mountain people professing a religion which derived from Islam in the eleventh century A.D., but became independent; the Alawis of the mountains behind Latakia, whose religion appears to be a dogmatic form of Shii Islam with some survivals of Christian ritual; and the Maronites, who are a Christian sect, living mainly in the north of Lebanon.

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The religion of the majority of Syrians and of the head of the Syrian state is Sunni Islam; in the Lebanon, Muslims and Christians are fairly evenly divided and the President of the Republic is a Maronite Christian and the Prime Minister a Sunni Muslim. The Christians of the Arab Levant have provided the Middle East with great leaders in journalism, letters, politics, and science, but in present-day Syria the Christians are mainly prominent in commerce and industry. There is hardly any dangerous animosity between the sects, but sectarian bonds are a very real force in the lives of people who for so long lived under the Turkish *millet* system whereby each sect was an administrative unit, the head of which exercised considerable authority.

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So mixed a population living in a variety of environments naturally does not constitute one physical type, but some generalizations are hazarded for the sake of a fuller picture. Dark hair is almost universal but the skin of the town dweller is no darker than that of a Mediterranean European; the Syrians and Lebanese are not often as tall or as heavy as the average Englishman but they mature at an earlier age. The poorer nomad eats mainly bread, with milk and fruit and vegetables as less frequent additions and meat as an event, but in the towns and villages most people eat a full diet with rather more oil and spice than is used in Britain. The cultivator and the nomad wear local costumes but most townspeople wear European clothes; the tarbush or the head-cloth are usual but not universal headgear for men. Most Muslim women wear the veil, but in the towns the richer women are becoming more and more emancipated and, particularly in Beirut, many lead the same lives as Christian women. In Lebanon and in Damascus and Aleppo the way of life is very like that in southern Europe, and both countries make a pleasant home for a European.

History

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Semitic-speaking people have inhabited for four or five millennia the area which is known historically as Syria, and yet for much of this period the rulers of what is now Syria ar

15: Boyd and Boyd D-5 (837) 1941 MI 1 Lebanon MEI

they declared they tasted nothing, they were asked to consider if they were tasting plain paper. They were tested one at a time, to avoid suggestion so far as possible, and in places where a high percentage were positive, enough blanks were interspersed among the tests to keep the rumour going about that some persons could taste this peculiar paper, while others could not. We also assured the patients in advance that no stigma, clinical or otherwise, attached to the ability or lack of ability to taste the substance. The work was of course less accurate, being carried out relatively hastily under "field" conditions, than a study made in the laboratory would have been. But we do not think that there are enough errors in our data to affect the percentages significantly.

Since our record of hair and eye color was incidental to the blood grouping work, and usually had to be done hurriedly, we adopted the simple plan of classifying by inspection all hair and eyes into four equal grades according to depth of pigmentation, ranging from the lightest "Nordics" to the darkest Africans. We planned to include in the first grade of hair blonds, ranging from albinos to Scandinavian blonds, in the second blonds and very light browns, in the third browns of different shades, in the fourth dark browns and blacks. In the case of eyes, grade 1 included the blues, 2 the dark blues and grays, 3 the "hazels" and browns, and 4 the dark browns and blacks. Of course such a classification is very crude, and we may unconsciously have varied our standards somewhat in different localities, but not enough, we feel, greatly to affect the results.

Degrees of skin pigmentation were similarly estimated: 1 signifies "white" skin and so on, up to 4 which includes the "blacks".

The presence or absence of hair on the second phalanx of the fingers, inherited, according to Danforth, as a dominant, was also observed rather hastily, to test if there were differences in frequency in different ethnic groups. The presence of even a single hair was taken as positive. Our results are probably only approximate (compare Boyd and Boyd, '37).

The results are presented in table 1.

TABLE 1—(Continued)

Hair on armed phalanx

Locality	Religion	Sex	Observed	Hair present: with	Hair present: without
Beirut	Muslim	Male	66	77.9	22.1
"	"	Female	61	55.7	44.3
Bodaghaya	Christian	Male	66	68.8	31.2
"	"	Female	34	50.0	50.0
"	Muslim	Male	159	58.1	41.9
"	"	Female	66	54.5	45.5
"	All	Male	219	62.6	37.4
"	"	Female	92	53.6	46.4
Beyrouth and Ghazir (Armenians)	Christian	Male	245	62.4	37.6
	"	Female	173	61.6	38.4
'Aleiliye	Druse	Male	11	72.7	27.3
"	"	Female	37	56.8	43.2

Eye pigmentation

Locality	Religion	Sex	Observed	Eye colour classification 1	2	3	4
Beirut	Muslim	Male	66	7.6	13.2	77.0	4.6
"	"	Female	60	20.0	20.0	68.3	1.7
Bodaghaya	Christian	Male	59	4.2	16.8	74.2	4.5
"	"	Female	37	0.9	11.8	64.7	17.8
"	Muslim	Male	142	10.8	13.4	68.7	6.3
"	"	Female	67	4.5	9.0	76.1	10.4
"	All	Male	221	8.2	14.7	71.5	5.0
"	"	Female	94	4.3	9.5	73.7	12.5
Beyrouth and Ghazir (Armenians)	Christian	Male	242	3.1	13.7	77.5	7.7
	"	Female	159	6.3	8.4	71.2	14.5
'Aleiliye	Druse	Male	11	9.1	18.2	54.5	18.2
"	"	Female	37	0	0	70.6	29.4

Hair pigmentation

Locality	Religion	Sex	Observed	Hair colour classification 1	2	3	4
Beirut	Muslim	Male	66	0	4.6	66.9	28.5
"	"	Female	60	0	0	79.3	20.7
Bodaghaya	Christian	Male	66	0	7.0	38.5	53.5
"	"	Female	37	0	17.7	35.3	47.0
"	Muslim	Male	156	0	8.7	56.5	36.5
"	"	Female	64	0	12.6	42.5	35.0
"	All	Male	210	0	6.6	56.2	43.3
"	"	Female	81	0	13.6	56.8	29.6
Beyrouth and Ghazir (Armenians)	Christian	Male	240	0.8	13.8	42.9	42.9
	"	Female	171	0	23.4	48.2	48.4
'Aleiliye	Druse	Male	11	0	0.1	36.4	54.5
"	"	Female	35	0	0	33.3	66.7

TABLE 6—(Continued)

Rhesus phenotypes

Place	Religion	Sex	No. tested	Per cent positive (phenotypes) for rhesus			
				1	2	3	4
Boarij	Muslim	Male	40	22.5	42.5	32.5	0
"	"	Female	39	72.3	27.7	0	0
Meshghara	Christian	Male	39	72.1	28.9	0	0
"	"	Female	37	78.2	21.5	0	0
"	Muslim	Male	122	62.6	36.6	0	0
"	"	Female	67	70.1	29.9	0	0
"	All	Male	222	66.7	33.3	0	0
"	"	Female	84	71.4	28.6	0	0
Boyounie and Ghazie (Armenians)	Christian	Male	106	36.7	60.7	2.8	0
	"	Female	111	30.3	69.7	0	0
'Aindiya	Druze	Male	11	63.6	27.4	0	0
"	"	Female	17	70.6	29.4	0	0

Since there are often sharp local variations in physical characteristics in Syria, we give our results separately for each locality investigated. Where more than one religious group was represented, we have subdivided our subjects on this basis also, as the barriers to mixture of different religious groups are still kept up, and there is some reason to suppose that different ethnic stocks may be represented in each to different degrees. This also enables us to look for the possible effects of inbreeding on the various characters.

DISCUSSION OF RESULTS

The results for the A2B blood groups are on the whole what was to be expected. The Armenian results show the high percentage of A found by previous workers (compare Boyd, '39 b). These individuals represent a recent influx into our area. We were informed that our subjects were mostly from Marash and vicinity, Turkey. In the case of the two Arab villages, it is rather surprising that the results for Boarij, where all are Moslems, should agree well with the results for the Christians from Meshghara, while the Christians and Moslems in Meshghara show a significant difference in blood group frequencies. It is our impression, however, that the

15: Boyd and Boyd D-5 (1937) 1941 M.Q. Lebanon MB
SYRIAN BEDOUIN MSS

other Near-Eastern peoples (Parr, '34; Boyd and Boyd, '37). The whole Near East, if we may generalise from the still relatively scanty data at our disposal, seems to be relatively homogeneous with respect to the "tasting" gene. Our results support a suggestion previously made by us that most of Parr's subjects were males.

It is still open to doubt if the presence of hair on the second phalanx is a simple hereditary character. In our previous report (Boyd and Boyd, '37 a), we mentioned that, although there was considerable variation in sex incidence, the racial variations observed were slight. On the whole, the same statement would also apply to our new data, but there is a suggestion that there is a higher incidence of mid-digital hair in Beerij than in Meshghara, for instance. Sewall ('29) found very few Eskimos had mid-digital hair, suggesting that strong racial differences may exist.

The grades of eye color found in the populations reported here are fairly consistent, with rather more light eyes than we found in Egypt. The hair pigmentation is on the whole dark, and it will be noted that in several cases there is a suggestion that the males are darker. A similar tendency was observed in some of the populations we reported in 1937. The skin is on the whole lighter than in Egypt, and again the males seem to be the darker. Greater exposure to the sun may be a contributing factor. The Aitheniens seem somewhat darker than the Syrians (compare Seltzer, '36). Our observations on Syrian pigmentation seem to agree roughly with those of Shanklin ('38).

Bedouin results. In addition to testing the blood groups of the Syrian Bedouin, we made other observations on them. The blood groups have been previously reported (Boyd and Boyd, '38), but it may be worth while to present here the other results, even though the conditions under which we had to work were such that our pigmentation, etc., figures for the Bedouin are less to be trusted (see table 2). The subjects were all males.

15: Boyd and Boyd D-5 (1937) 1941 M61 Lebanon MEI

always heterozygous. If inbreeding had modified the A,B groups notably, we should expect the frequency of group AB to be less than $2pq$ (the gene frequencies p and q are calculated from the frequencies of O, A, and B only). In fact, $2pq$ does give an expected percentage of group AB of 14.4 which is greater, but not significantly greater than the value found.

Whether a person of group A or group B is heterozygous or homozygous cannot be told readily except by test of his parents or offspring, or both, and even then the test will of course often be inconclusive, since human families are so often too small to give a sample of all the types of children an individual could produce. In our tests on the families of Bourij, we tested six families in which one of the parents belonged to group A or group B. In four of these families, the groups of the children proved the individual in question to have been heterozygous, a result which again does not suggest that the proportion of heterozygotes in the population of Bourij has been notably decreased by inbreeding.

As a rule when the anthropologist has invoked the concept of inbreeding, the exact genetic mechanism by which the character in question is determined has been obscure, so no test analogous to the above could be made. We venture to suggest that if in such cases tests could be made, inbreeding would be found not to be one of the major forces in the modification of the average local human population.[1]

SUMMARY

Tables showing the results of studies of blood groups, blood types, taste reaction to phenyl-thio-carbamide, mid-digital hair, and eye, hair, and skin pigmentation are presented for

[1] We are indebted to the officers of the Near Commission in Beyrouth, and in particular to M. le Général Martin, for permission and encouragement to carry out this work; to Miss Anne Fuller, holder of the Margaret E. Maltby Fellowship of the American Association of University Women, 1937-38, for assistance and hospitality in Bourij; to the Tarbush family for hospitality and assistance in Mashghara; and to Drs. Berbarian and Kassatly for help with the Armenian work. Miss Najla Tabet-El-Din put us in touch with the Druze village of Ainaleya. Many others, too numerous to mention here, made our difficult task somewhat lighter. To all of these we extend our best thanks.

15: Boyd and Boyd D-5 (1937) 1941 MI 1 Lebanon MII

the native inhabitants of three Syrian towns, and for Armenians now living in and near Beyrouth. Observations on the last five characteristics are presented for samples of two tribes of Syrian Bedouin. The effect of inbreeding on blood groups and types is discussed.

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172 In 1948, Fejfarova Reing and Doherty excavated the Paleolithic site of Ksar 'Akil near Beirut. Further excavations were made at this site in 1947 by Fejfarova Reing and Murphy. In the preliminary report by Reing he concludes that the site contains remains of Aurignacian (Ksarakilian, Middle Aurignacian and Chatelperronian) and Levalloiso-Mousterian occupations. This sequence is revealed in some 30.0 meters (over 98 feet) of deposit, the base of which has not yet been reached. The fossil material is typical of the time and region; the differentiating of Aurignacian and Levalloiso-Mousterian on millimeter evidence is striking while the vertebrate remains permit of climatic studies. Two human skeletons, at least in part, were found close together at 11.5 meters at the base of the Chatelperronian. The lower at the 30.0 meter level above the skeletons consisted of stones strongly cemented together.

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141 For my opening statement on the living inhabitants of Syria, I will quote from one of my research papers entitled "Anthropometry of Syrian Males." The major differences in passing from the Lebanon Mountains to the desert border towns of Syria and on into the desert are:

1. A progressive lengthening of the head.
2. A progressive narrowing and lengthening of the face.
3. An increase in nasal length and a change from convex to straight noses.
4. A marked increase in the darkening of the skin.

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● 142 However, before continuing this comparison between the mountain, the desert border and the desert dwellers, we will first consider the Lebanese. Studies on the living Lebanese have been made by Professor Kappers from the Central Institute of Brain Research, Amsterdam, who confined his studies largely to head forms; by Professor Ikeda, formerly of the American Junior College, on Beyrouth; and by myself on the Druzes, the Bahai and the Alawites from the north. In skin color, the majority of these three groups are light or medium. Brunet or brown skin occurred in 29% of the Bahai, 24% Druzes and 20% Alawites. As a rule the hair is straight or has low waves, the hair color is invariably black or dark brown: Bahai 94%, Druzes 91% and Alawites 98%. Only four blondes were observed among the Alawites and none among the Bahai or Druzes males. However, an occasional red or sandy haired is observed. The Lebanese eye color is most frequently dark brown — least, Bahai 41%, highest Alawite 97%. Light brown eyes are commonest among the Bahai, 51%, least among the Alawites 3%. Frequently brown eyes are found mixed with other colors such as green, grey or blue. Pure blue eyes were observed five times in the Bahai, five times among the Druzes and twenty times among the Alawites. Among the mountain groups, the nasal profile is frequently convex and the wings are of medium width.

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141 The Lebanese stature is of medium height as compared with the other groups of the world, ranging from 168 c.m. for the Bahai to 167 c.m. for the Druzes. The most striking characteristic of the Lebanese is in head form. The heads are short and round with in many cases a pronounced flattening of the occiput (the back part of the skull). This